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THE RISE OF KATHERINE TINGLEY

EMMETT A. GREENWALT

Following are selected paragraphs from Chapter II of *California Utopia: Point Loma, 1897-1942*. This book was first published in 1955 by the University of California Press Berkeley and Los Angeles, California, and Cambridge University Press, London, England, under the title *The Point Loma Community in California, 1897-1942: A Theosophical Experiment*. Revised and with important additional material, it is now being reissued by Point Loma Publications, Inc.

Emmett A. Greenwalt, a native Californian, received the degree of Ph.D. in history in 1949 at the University of California, Los Angeles. He taught history for twenty-five years at California State University, Los Angeles, retiring with the rank of professor emeritus in 1974. Dr. and Mrs. Greenwalt make their home in San Gabriel, California.

The panoramic scope of Dr. Greenwalt's study cannot be adduced from the few paragraphs given here, but readers will get some hint of its breadth from chapter titles: 1, Theosophical Roots; 2, Spiritualism and the Rise of Katherine Tingley; 3, Crusade and Cornerstone; 4, Universal Brotherhood; 5, Building and Defending the White City; 6, The New York Society for the Prevention of Cruelty to Children vs. Point Loma; 7, Curbing the Press: Katherine Tingley vs. the Los Angeles *Times*; 8, City of Promise: The Raja Yoga Experiment at Point Loma; 9, Music, Dance, and Drama; 10, Literature and Philosophy; 11, Archaeology and Art; 12, Agricultural Eden; 13, Industrial Paradise; 14, Educating the World: Raja Yoga Abroad; 15, Reforming the World: Prisons, Vivisection, War; 16, Katherine Tingley and the Decline of Point Loma; 17, Purucker and the End of Point Loma; 18, Looking Backward; Bibliography; Index.

Dr. Greenwalt is a user of the historical approach, his sweep of documentation is impressive, drawn from rare archival material to which he had special access and the supportive detail given in personal interviews and letters. But only a reading of the volume itself can reveal the massive research involved—and, perhaps, a something more, intangible, yet penetrating and real, that will linger long in the reader's ruminations.—EDS.

CHAPTER II

SPIRITUALISM AND THE RISE OF KATHERINE TINGLEY

How Katherine Tingley rose to power, although unknown to the rank and file of the American Society, is a story that has never been fully told. Her earlier years show some parallel to those of Madame Blavatsky. Both women were unusually restless in girlhood, chafing at the conservatism of the day. Both had early marriages which were unsuccessful. Both spent years away from home, years which have remained a puzzle to biographers. Both first swore by spiritualism and somewhat belatedly broadened their horizons by occult philosophies of Eastern origin. Both were well into their forties before they emerged from comparative obscurity to head world societies.

Katherine Augusta Tingley was born in 1847 of Puritan stock in Newbury, Massachusetts, although she was reared in Newburyport. Little is known of her parents, James P. and Susan Westcott, or of her two brothers. According to her own testimony, she preferred the

company of her maternal grandfather, whose Masonic teachings fascinated her by their esoteric nature. She had little use for Puritan orthodoxy and some of the conventions of the day.¹

In addition to an early inclination to the esoteric, she showed a flair for the philanthropic. The bursting of normal channels of life by the advent of the Civil War gave her a brief opportunity to exercise this tendency to minister. Her father, a captain in the Northern Army, was joined by his family in Alexandria, Virginia. After one of their reverses, Federal troops, considerably mauled, straggled through the town. Katherine disappeared, and not until the middle of the night was she discovered attempting to care for the wounded. She was about fourteen at the time.²

After the war she had difficulty in adjusting herself to New England life again, and her father sent her to a convent school in Montreal. She afterward insisted that her father sent her there to study European French so that she might accompany him to the land of his Huguenot ancestors. Whatever the cause for her going to the convent, she remained there only a few months, and, for reasons she would never divulge, refused to return home. Instead, she hastily married Richard Henry Cook, a printer. The marriage lasted only two months, each blaming the other for the breakup.³

There followed some ten years of obscurity, which remain unaccounted for in any written record of her life . . .

. . . she now decided to direct her energies elsewhere and in 1887 organized the Society of Mercy to visit prisons and hospitals. To support this work she gave benefits, which included dramatic recitals and spiritualistic readings.

MEDITATIONS—3

Now bend thy head and listen well, O Bodhisattva—Compassion speaks and saith: “Can there be bliss when all that lives must suffer? Shalt thou be saved and hear the whole world cry?” . . . If thou wouldest be Tathâgata, follow upon thy predecessor's steps, remain unselfish till the endless end. . . . Choose thy way.

—H. P. Blavatsky: *The Voice of the Silence*

1 *Dictionary of American Biography*.

2 Katherine Tingley, *The Gods Await* (Point Loma, 1926), pp. 35-37.

3 Katherine Tingley, “Notes in Refutation of the Libelous Article in the New York *World* magazine of March 19, 1916,” Point Loma Archives of the Theosophical Society, Pasadena. Letter of R. H. Cook to Edward Parker, Nov. 9, 1899, as reported in the *New York Press*, Nov. 8, 1902.

If Katherine had any religion during these years, it was spiritualism. Like Madame Blavatsky, she displayed mediumistic powers, denying, however, that she ever operated as a professional medium. Although she later admitted that money was collected for her readings, she steadfastly insisted that the profits went to support her philanthropies.⁵ . . .

Katherine Tingley's reform activity was, of course, no isolated phenomenon in the late nineteenth century, which was rent with political and social reform movements. Although she did not identify herself with these organizationally, her subsequent activity shows much in common with the social gospel to which Christian clergy and laity were beginning to turn.

The social gospel substituted, for the old dogmas of the innate depravity of man and his salvation through faith in vicarious atonement, the doctrine of the innate goodness of man and his salvation through a favorable environment. The Kingdom of God was to be brought to earth, not violently by an apocalyptic Second Coming of Christ, but through education and legislation in the Christian spirit.

In harmony with this environmental approach to reform was the book by the Christian economist Richard T. Ely, *Social Aspects of Christianity* (1889), which for over twenty years was read by all ministers entering a Conference of the Methodist Episcopal Church. Professor John R. Commons, whose works have become standard in the history of labor, followed with *Social Reform and the Church* (1894). A year earlier, the Protestant theologian, Josiah Strong, brought out *The New Era or the Coming Kingdom*, keynoting the social gospel. A few years later he attempted to put his theories into practice with his League for Social Service.⁶

Katherine Tingley struck out on her own, opening the Do-Good Mission on the East Side of New York in the early 'nineties. Like Annie Besant, however, she felt the lack of a gospel which could supply a spiritual, psychological, and philosophical basis for reform. Spiritualism had helped her; yet its somewhat confused message fell short of her desire. During a cold winter, while she was feeding the families of strikers, the man who had the answer to her spiritual problem stood watching her efforts from the fringe of the crowd. Subsequently, he introduced himself as William Quan Judge, vice-president of the Theosophical Society.

From Judge she received a gospel that not only promised her the reason for human existence but the means of bettering it. Reduced to its simplest terms and applicable to conditions on the East Side, it professed to explain why some people were blessed in life whereas others labored under sordid conditions. As it consoled Katherine Tingley, who had so often beaten her head against the wall of mediocrity, so it might console others who had fared even worse. It taught that a man's circumstances, good or bad, were largely the result of his own actions in this life or in a previous one. But having sowed the wind and reaped the whirlwind, he did not need to despair. By patiently enduring his just

lot, or karma, and doing good in order to lighten that karmic load, he might ultimately lift himself to a happier existence in this life and in others to come. Here was not just a second chance, but a third, a fourth, or as many as necessary.⁸ . . .

In the period of uncertainty that followed the death of Judge on March 26, 1896, Katherine Tingley showed herself in complete command of the situation. Before any of the leaders of much longer standing in the movement could decide on a course of action, she called them into a series of conferences that made history for the Society. They entered these meetings in confusion and grief over Judge's passing; they left them almost as completely dominated by Katherine Tingley as they had been by Judge. . . .

3—How I Found Theosophy

A MATTER OF TIME AND PATIENCE

REIN CH. NOUIEN

This is the third of the series that began with *Eclectic* No. 40. Mr. Nouien is a retired civil servant now living in Velp, Holland. He and his wife are members of The Theosophical Society—HPB, with headquarters in Holland.—EDS.

I was about 19 or 20 years old, and on a walk on the outskirts of Rotterdam I was pondering the problem of Life and Death. What was going to happen with my soul if I were killed in an accident or in war? What was going to happen with the knowledge I learned? Choosing to compete in the commercial world, I had learned something of three modern languages, book-keeping, shorthand and typewriting. What about these things? Had I studied them in vain? Or was it that at the very moment I left this earth my soul would fly to India, America, Iceland, or some other part of the world? Maybe I would become a Chinese or Japanese? All these questions rose within me. It took 7 years before I got an answer. I heard about Theosophy but I did not pay enough attention. And in 1929 also I missed the boat. As I remember well, Katherine Tingley was visiting Rotterdam then, as Leader of the T.S. (Point Loma). Though something within me urged me to attend the public meeting at which she spoke, other things held me back.

It was not until September 1935 that I got another hint. Spending my holidays in Germany I fell ill, and

5 Chap. vii. On the Society of Mercy, see Minutes of, March 16, 1887, Point Loma Archives.

7 James Dombrowski, *The Early Days of Christian Socialism in America* (New York, 1936), pp. 19, 50.

8 Tingley, *The Gods Await*, pp. 76-83, in which she errs in supposing that the strike was that of the cloakmakers. The only cloakmakers strike that fits the climate she described occurred in the winter of 1894-95. But her certificate of membership in the Theosophical Society, signed by Judge, is dated October 13, 1894, before snowfall. And if E. August Neresheimer in "Some Reminiscences of W. Q. Judge," (early 1930's) remembered correctly, Judge and Tingley met prior to the fall of 1893. The author is indebted to Boris de Zirkoff for calling his attention to the Neresheimer manuscript, and to Kirby Van Mater, archivist of the Pasadena Society, for unearthing the Tingley "Certificate of Membership."

after twelve days the doctor diagnosed it as appendicitis and I was taken to the hospital and operated on. In the clinic there was a Schwester Marga (Nurse Marga). She was at that time middle-aged, very kind and gentle. She worked from 7 a.m. to 7 p.m. taking care of patients and assisting the doctor in operations, sometimes three or four a day. And always she was cheerful. After about six days I asked her: "Schwester Marga, when can I start with sports and play again?" She looked at me and said: "You'd better go to Church, Herr Nouien". My answer to that was: "It's a long time since I went to church because what I found there gave me no satisfaction."

But from that day I looked at her with other eyes, and came to the conclusion that what inspired her in her work was doing it as a duty, doing it with an inner conviction and with faith in her religion. That was the secret of her life, I felt. And she radiated love for her neighbors.

At the end of September 1935 I was back in Rotterdam again. Reading the newspaper, my eye was caught by an advertisement: "Het Theosophisch Genootschap (The Theosophical Society)". Topic: "Reincarnation", or it may have been "Karma", I don't recall now; but these two doctrines are so interwoven that you can't think of one without the other. I think the speaker was one of the Lindemans Brothers (Fred is still alive at 88). And there I was sitting on the edge of my chair, waiting. I heard for the first time the 7 beats of the gong. I don't know what happened to me but it was as though I were sitting upside down in my chair. Then followed the lecture.

Going home, I came to the conclusion that it was Theosophy I had been longing and waiting for all these years. Also I got my answer about my problem about life and death I'd been puzzling over when I was nineteen. And later on many questions were answered. In fact it may sound foolish but it was only about ten years ago that I fully understood the meaning of Reincarnation. It had all been a matter of time and patience. In every incarnation we get the chance to change our lives for the better, our less good habits for better ones. Further, I have learned that the general idea of giving and taking is wrong. Only giving is fundamental, and what we then receive in return is more than a treasure-chest can contain.

Thanks to Schwester Marga I became aware of being a Theosophist. Yet I should place a restriction on the use of the word Theosophist. People say "I am a Roman Catholic, or a Protestant, Jew, Buddhist, etc.", thus placing themselves in compartments as though only their own conviction is beatific. They build walls between themselves and others. But the truth is that we all come and drink from ONE Source, One well or fountain. Only the cups we use are different in size, color, and state of consciousness. This we must never forget as Theosophists. Letter No. 4 of *Letters That Have Helped Me* (by William Q. Judge) gives us a hint. To all readers known and unknown I want to say: "Move on!"

THANKSGIVING

IRMGARD SCHLOEGL

The following is quoted from *The Middle Way*, August, 1977, published in London, England. In that same issue under "Buddhist News" is this item: "Members of this, the oldest Buddhist organization in the country will have additional cause to remember the Queen's Silver Jubilee, for it marked an epoch in the history of Buddhism in England. As commanded by Her Majesty, the Lord Chamberlain invited the President, as representing the English Buddhist community, to attend the Thanksgiving Service in St. Paul's Cathedral on 7 June. This is the first time that the existence of a Buddhist community in England has been officially recognized."

Most of our readers will know that "the President" referred to is Mr. Christmas Humphreys, dedicated worker for the cause of Theosophy and of Buddhism for over half a century. The occasion, of course, was the celebration of the 25th anniversary of Elizabeth as Queen of England.—Eds.

Buddhism is one of the great world religions; its history shows that its roots can take and grow in all soils and climes. Wherever Buddhism has taken genuine root, it has brought an enrichment, a flowering of culture that was entirely indigenous.

Now Buddhism is traveling West. Seventy years ago it was first proclaimed here from a soap-box, painted orange—the Buddhist color—at Speaker's Corner in Hyde Park. The present Buddhist Society was founded in 1924 by its still acting president, Mr. Christmas Humphreys, and celebrated its Golden Jubilee in 1974.

On June 7th, as part of the Silver Jubilee Celebrations of H.M. the Queen, a Thanksgiving Service was held in St. Paul's. Televised, the nation could partake in that service, and the sermon read by the Archbishop of Canterbury was carried on the radio network. Foundations, he said, built solidly on rock will safely carry; without religious foundations it is like building a house on sand. The coherence of a nation is assured by the exemplary life of its Sovereign, and by the religious (re-linking) awareness of its people, their service to each other as well as their collaboration for the good of all.

Buddhists in this country naturally rejoice and join in the thanksgiving, but have additional cause to do so, for the Queen's Jubilee marks, for Buddhists, a momentous occasion. Among those invited to the Thanksgiving Service in St. Paul's was the President of the Buddhist Society, not in his capacity as a judge, now retired, but as the representative of Buddhists in this country.

Seventy years from the soap-box to an officially recognized religious community! It is a spur to apply ourselves to prove worthy and to hand it on as part of a living heritage. Gratitude is fundamental in Buddhism, a quality of the heart. It has been said of Queen that her selfless service to her people has changed our loyalty to her into love of her.

Gratitude is also due to our President and his service to Buddhism. Deeply moved as he said he was by the Service, we can but hope that he also felt his life-work for the Buddhism cause rewarded by its being recognized as an established religion. To us an encouragement to 'walk on'—and to him many more years to enjoy the fruit of his dedication.

Reader's Notebook

Some Notes on Faith

What exactly is Faith? I find it a baffling word, elusive in meaning. One person says to another, "Well, you'll have to take it on faith". This implies that whatever the matter he's talking about, you can't accept 'for sure'. Or perhaps one is speaking of his faith in "God". And how very fragile *that* faith may prove to be! "He" appears to have dealt out a seeming unforgivable injustice! Or in the matter of metaphysical subjects, how can you *know* whether your instructor is wholly correct? Of course a good teacher will say, "Test it for yourself; don't take it on faith just because I say so." He will tell you to use the principle of analogy "as above so below". He will tell you: "Study how this teaching fits in with the total picture." In this case you are likely to *have* faith in what he is telling you, because he is telling you to use the faculties of intuition and reason within yourself.

But there is also the type of person who summarily rejects *all*, because he has faith in what he calls "supernatural illumination." But will *others* have faith in what he tells them? And so, on and on: the subject is exhaustless. What is Faith?

In *The Eclectic Theosophist* I have found a completely convincing definition of Faith in a message to W. Q. Judge on the reverse side of a letter from the Mahatma K.H. These are his words: . . . ". . . let faith which is unlearned knowledge carry you through life as a bird flies through the air undoubting." And this from *The Voice of the Silence*: "That which in thee *knows* for it is knowledge, is not of fleeting life. It is the man that was, that is, and will be for whom the hour shall never strike".

That "unlearned knowledge", then, is nothing supernatural. It flows from the very depth of one's nature, where the KNOWER abides. To the degree that we are in touch with this center, we will have clearer insight of the perplexities we encounter and go forward with courage and certitude and faith.

—S. A. TARRYTON

THEOSOPHY AROUND THE WORLD

ARTICLES OF NOTE

"The Occultism of Ancient Egypt"

This was the title of the Blavatsky Lecture by S. Laneri, General Secretary, Theosophical Society France (Adyar), delivered at the Annual Convention of the Theosophical Society in England on 4 June 1977. It deals mainly with the various initiations which the aspirant must undergo in the cycle of Adeptship. Two brief extracts will give some of the flavor of the presentation:

"The aspirant to the highest degree of Initiation had to face 'the most dreaded as well as the most trying of all horrors'. However, if he bravely 'lifted

the veil of Isis,' he had nothing more to fear and henceforth no longer dreaded to meet face to face the inhabitants from 'over the dark river' (*Collected Writings* I, 115).

"In the course of this final Initiation, the aspirant's soul was guided by the Hierophant through the lower regions of the astral world. Then, clothed only in his radiant body (the *Anandamayakosha* of the Vedanta), he soared into spiritual regions and received the WORD . . ."

And this:

"The aspiration of every Egyptian mystic was to become one of the crew of the solar vessel. But only those were admitted into it who had divinized themselves and become 'followers of Ra'. Once accepted into the company of the 'Luminous Ones' (the Gods or Planetary Spirits), they participated with them in the government of our Solar System. Thus, to take part in working the solar vessel meant to become a collaborator of the Logos, one of the protectors of humanity who constitute the 'Guardian Wall' of which Mme. Blavatsky speaks in *The Voice of the Silence*. Having become qualified to man the solar vessel, the Initiate was no more subject to the cycle of reincarnations. He was henceforth a *Ma-Kheru*, an appellation which has been variously translated as 'justified,' 'just of voice,' 'triumphing over his enemies.' . . ."

The booklet may be obtained from The Theosophical Society in England, 50 Gloucester Place, London W1H 3HJ.

The Mahatma Letters, Today's Encounter with the Wisdom of the Ages

This is the title of an article by Virginia Hanson in *The American Theosophist*, August 1977. She concludes: "These are only a few of the many hints contained in the letters. They are found on almost every page, without attempt to dogmatize or to impose the personal will of the Mahatmas. They give us a glimpse of those immemorial laws by which, paradoxically, we must live if we would be free. These laws do not belong exclusively to yesterday, to today, or to tomorrow, but to all time. It is we alone who can transmute them into today's wisdom by that alchemy of the spirit which is inherent in every one of us and by which those whom I have been quoting have reached the stature of the Elder Brothers of Humanity. It is they, indeed, who make the past contemporary and the *now* forever."

Der Theosophische Pfad

September-October 1977 number of 72 pages is a special issue given over to a printing of the talks at the Theosophical Annual Convention held in Büdingen, Germany—this year the 17-19 June. Contents include addresses by Lisette Wölfel, "And When Nature Herself Instructs Then Comes Soul-Knowledge To You"; by Klaus Müller, "Sufism, the Theosophy of the Persians"; by Irmgard Scheithauer, "Friends, the Gift of

the Gods"; by Georg Schwarm, "Theosophical Meditation"; by Mary Linné, "Great Events Cast their Shadows Before."

In Defense of Manas

The reader is referred to this article under the above title by Elsie Benjamin in its entirety in the Corresponding Fellows Lodge of Theosophists Bulletin No. 376, Oct. 1977. We give here a few extracts.

It seems to have started long ago—this denigration of the mind by some students—with a sentence on page 1 of *The Voice of the Silence*: "The Mind is the great slayer of the Real. Let the disciple slay the Slayer." And it has become one of the most oft-quoted precepts in this Book of the Golden Precepts. But what 'mind' did H.P.B. mean? For that matter, she did not write *The Voice of the Silence*, she merely translated some of it, so she cannot be held wholly responsible for the various images arising in the mind of the student. One cannot 'slay the slayer' any more than one can 'kill out desire', another oft-quoted passage. One can transmute it, sublimate it; but to try to 'kill' or 'slay' only deals with the material, physical or outer aspect. It will still 'be there'.

What about that other passage less often heard (perhaps because after reading page 1 the would-be mind-slayer does not feel the need to read further): 'For mind is like a mirror; it gathers dust while it reflects. It needs the gentle breezes of Soul Wisdom to brush away the dust of our illusions. Seek, O Beginner, to blend thy Mind and Soul.' No advice there about slaying it!

We submit that whatever we endeavor to do with it, the 'mind' on page 1 is 'lower manas', because in the present stage of our evolution Manas is the one Principle that is dual, lower manas pulling us downward, higher urging us upward. In any case, H.P.B. could not seriously have expected the student to do away with Manas, lower or higher. . . .

Surely we should develop our minds, and then go beyond them, not side-step them. The use of the mind brings the theosophical teachings vividly alive and applicable to our daily living, if we study them with our minds illuminated by Buddhi.

The complaint is sometimes made: But Theosophy is so technical and theoretical, nothing to do with daily living. We submit that it has everything to do with daily living, with each and every aspect and incident of our lives. And besides, the result of serious study—i.e. using Manas—gives a stimulation and a zest to life that has to be experienced to be understood and valued.

"The Fairy-Tale of Reincarnation"

The following is a translation of extracts from an article by Jan Molijn in *Levende Gedachten* (bi-monthly published by The Theosophical Society—HPB, Rotterdam, Holland), April 1977.

This article is a protest against publication in the well-known progressive magazine *Bres*, in which the concept of reincarnation is attacked in an unacceptably one-sided and subjective manner. The author, Alexandra Gabrielli, a journalist, states that on the strength

of the literature she has consulted on the subject, the teaching of reincarnation must be consigned to the realm of fiction. Though one of the authors she quotes—René Guénon (1886-1951)—says in *Le Théosophisme* that the modern idea of reincarnation was introduced in the West by H. P. Blavatsky, Gabrielli omits to include in her bibliography the works of H.P.B., and for that matter also Head and Cranston's *Reincarnation in World Thought*. She further states that most writers on reincarnation are guilty of gross superficiality. This does certainly not apply to the works of H.P.B. and G. de P., but these the author has not consulted.

Gabrielli also points out that instead of asking whether reincarnation is *true*, writers on the subject say it is *just*, logical, or comforting; this, however, is unimportant, she says. We replied to her article, objecting that, e.g., the vicarious atonement of Jesus has never yet been proved true, but that nevertheless the belief in this dogma had consoled millions of people in suffering and fear of death. Even if reincarnation cannot be proved by present-day scientific means, our spiritual intuitions can give us a 'certainty of the heart'. Moreover, we added, every day scholars make use of unproven axioms and hypotheses, and nobody thinks of questioning such use. In answer, finally, to what Gabrielli says that everyone is able to penetrate into the mysteries of life and death, in which process the fantasy and study of relevant literature may play an important part, our reaction was that an essentially esoteric mystery such as death and rebirth can never be unveiled with the air of such fantasy which the present-day human can boast of, unless he has been what may be technically called 'initiated'. And as to literature: esoteric teachings are never published, so that the available books will not supply the student with the knowledge needed to understand the mystery in question.

On "Isis Unveiled"

Boris de Zirkoff devotes most of the Summer 1977 issue of *Theosophia* to a discussion of and quotes from *Isis Unveiled*, published "on Saturday, September 29, 1877, the first monumental work of H. P. Blavatsky." We quote from de Zirkoff's article, "'Isis Unveiled'—an Occult and Literary Challenge".

The appeal of this work to readers and students has hardly ever slackened, and edition after edition has been exhausted no matter by whom published . . . The work stands even today as a living challenge to all those whose minds are self-imprisoned within the walls of denial, and whose spiritual sight is impeded by home-made blinkers. . . .

Some have declared *Isis Unveiled* to be without definite plan. Consider the evidence: *Isis Unveiled* proclaims the fact that there were ancient Mystery-Schools in the guardianship of men who knew and who were servants of truth; that these Mysteries existed in periods of history which were fit for them to exist in; that some two thousand years ago, a wall was built to shut him off from the knowledge of men, while some of the ancient lore was incorporated in a twisted and distorted

form into a religio-political system which eventually became known as the Christian Church; that as this was done, no effort was spared to root out and destroy the traces of the action; that at the same time, along with efforts to stem the tide as far as possible, a parallel movement was set on foot to preserve and protect the ancient truths, until in later times, they would again become known for the benefit of all men; and that they were so preserved, partly in places inaccessible to us now, and partly in the fragments of ancient literature which had been saved and had survived, and which are being gradually rediscovered today and reinterpreted by scholars all over the world.

If this is not a definite literary plan, what is it? H.P.B. conclusively proved that *the record was there*, and explained what that record was, at least partially so. Can anyone conceive a better *plan* for this sort of work than just that, to strike again the keynote of man's forgotten heritage, and throw down the gauntlet to those who appropriated it for their own personal benefit and power?

Meditation

"Meditation: A Comparative Study" by V. Wallace Slater, in *The Theosophist*, March 1977, compares the aims, methods and philosophical background of a variety of meditational practices, including methods used 'most widely' in the T.S., Buddhism, Zen, Islam—Sufism, The Society of Friends, Use of Mantras, Coueism, Spiritual Regeneration Movement of Maharishi Mahesh Yogi, Tibet, Tantrism, Krishnamurti. The author concludes his study: "The theosophical attitude is that the ultimate Reality which pervades everything in existence is also hidden in its totality within the heart of every human being. If the meditation chosen leads to a realization of this inner divinity and unity with the One Reality, rising above all illusions and limitations of the lower worlds, then it is worth doing."

"The Theosophist", Adyar, India

The July issue contains this appeal: "The *Theosophist*, now in its 98th year of publication, is the international journal of the Theosophical Society. While the Society numbers almost 40,000 members, *The Theosophist* has fewer than 2,000 subscribers. In friendly and welcome competition with us are the national magazines, many of which have much larger circulations, although it cannot be said that their standards are generally higher."

Readers may be interested in the titles of recent articles and their contributors: "The Egyptian Book of the Dead" by E. J. Burton; "Mysteries and Mystical Schools, a Comparative Overview" by B. R. Mullik; "The Development of Buddhism in Japan" by Haruo Kurata; "Shelley and Theosophy" by R. K. Banerji; "Religious Unity Through Action" by J. B. S. Coats; "Tagore's Religion" by E. K. Warrier; "On Positive Ignorance" by J. H. Dubbink; "On the Watch-Tower" is monthly commentary by the President or other Adyar

officials relative to today's problems and the light Theosophy can shed on them.

The Ending Year

As another year of human Time moves toward its close, we can reflect upon the esoteric teaching that there is no time, but only Boundless Duration in which Past, Present, and Future exist as One Reality—the Eternal Now.

Ages come and go, kingdoms rise and fall, and still, abiding always in the Heart of Things, is the Hidden Glory, the Ineffable Beauty, the Joy, the Peace, and Compassion which are the foundation of All.

Strange to our human minds is the stupendous Thought—that now and forever, as pilgrims following a mysterious Path leading more and more inward to the Heart of the Universe, we are at one with that Infinite Splendor which is the essence of the atom and the light of the farthest star!

And now, as the Sacred Season of the Winter Solstice approaches, may we open our hearts and minds to that Radiance which permeates all life. May we affirm that man shall know the Truth which alone can set him free from the bondage of illusion and sorrow. May we resolve anew to spread that Truth in the world.

—G. Cardinal LeGros in *Messiah*, October 1977

ITEMS of INTEREST

New Publications by Point Loma Publications, Inc.

California Utopia: Point Loma, 1897-1942 by Emmett A. Greenwalt. Dr. Greenwalt, Professor Emeritus, California State University, Los Angeles, in collaboration with Point Loma editors, has revised the first edition which appeared in 1955 (issued by University of California Press, Berkeley and Los Angeles under the title *The Point Loma Community in California, 1897-1942: A Theosophical Experiment*), adding interesting and important material which makes more complete the whole Point Loma story. Advance orders can be placed now: cloth \$9.95, soft cover \$5.95.

In preparation for publication later in 1978 are:

Index to Theosophical Terms by Elsie Benjamin. Based on 30 years of her Theosophical Correspondence Course, this should be a valuable aid to all students of Theosophy.

The Writings of Katherine Tingley

The Theosophists of Alexandria and Athens by P. A. Malpas

Cagliostro, a Messenger Long Misunderstood by P. A. Malpas, and possibly his mss on *The Egyptian Mysteries and the Crata Repoa*.

The above were all approved at a meeting of the Board of Point Loma Publications, Inc. April 16, 1977.

Theosophy the Path of the Mystic

First published in 1922 at Point Loma, this book by Katherine Tingley, has now been republished by Theosophical University Press, Pasadena, California. Cloth \$5.00; Softcover \$2.50.

**Point Loma Bibliography by
University of California SD**

Published by Friends of the University of California San Diego, and compiled and edited by Lauren Brown, this is a complete list of everything, book, magazine or pamphlet, published by the Point Loma press during the years of theosophical activity there when it was international headquarters for the Theosophical Society (Point Loma), 1900-42. Paper, 146 pages, 20 illustrations, \$3.75, plus postage and handling

Wizards Bookshelf

Note new address: Box 6600, San Diego, California 92106. Wizards has issued two new items of particular interest to serious students: (1) *Secret Doctrine References Reprinted: A 1977 List*—a pamphlet listing over 200 titles of books referred to in *The Secret Doctrine*, 20 of which have now been printed by Wizards and a goodly number by other publishers. The list includes all books that could be found to the end of 1976, with comments on certain titles. (Price, 50 cents). (2) *Titles Helpful for Students* (paper \$4.95). This lists 4000 titles (under 20 categories) of books metaphysical, occult, esoteric, etc.

Some new additions to Wizard's growing list of volumes in the Secret Doctrine Reference Series:

The Virgin of the World of Hermes Mercurius Trismegistus (1884), translated and with notes by Dr. Anna Kingsford and Edward Maitland. ("The companion volume to *Divine Pymander*, 'virgin' means the Akasha and its various manifestations and effects: the emanation of the 'spirit' of our earth in one of its aspects. All living things have it.") 200 pp. hardcover \$7.95.

The Chaldean Account of Genesis (1876) by George Smith. "Translated from the cuneiform tablets (circ. 3000 B.C.) unearthed at Nineveh. This far more complex rendition parallels the creation epics of India and Persia to the dismay of dogmatic theologians. That it is the predecessor of the O.T. Bible is inescapable." (340 pp. hardcover \$12.95).

Ancient Fragments of the Phoenician, Chaldean, Egyptian, Tyrian, Carthaginian, Indian, Persian, and Other Writers, with Thomas Taylor's *Chaldean Oracles* and an inquiry into the philosophy and trinity of the ancients, by Isaac Preston Cory, 2nd ed. 1832 ed. hardcover 426 pp. \$17.50.

Maurice Braun (1877-1941)

"Maurice Braun: Master of the California Landscape", is the title of a study in *The Journal of San Diego*, Summer 1977, by Martin E. Petersen, Curator of Painting at the Fine Arts Gallery of San Diego, who calls Braun "San Diego's most important artist during the first third of the present century." To his life-long association with Theosophy and his many years in close contact with the "small but highly serious and intellectual circle of Theosophists" at the International Headquarters on Point Loma, is attributed the inner quality of his distinctive style. "Tenets of the Society, its Transcendentalism, speculative thoughts of God, man

and the universe with brotherhood a fact in nature, would have a lasting effect on the artist's style, evidenced by an unknown writer of the *New York Tribune* who perceived that 'Mr. Braun has expressed new moods of nature rather than the facts of landscape'."

Another writer, John Fabien Kienitz, formerly of the Department of Architecture, University of Wisconsin, is quoted. This is from his preface to the catalogue of the memorial retrospective of the artist's works in San Francisco in 1954:

"Maurice Braun's serenity before the vexations of life and the complexities of nature impressed all who knew him. He was an artist of deep philosophical conviction for whom all expressions of life were divine. So it is natural that in the look and feel of his work you should find pastoral peace. This peace is born of his sense of wholeness. Through an interplay of religious respect and esthetic resolve he found equilibrium and this was for him, as it can be for us, the secret of life itself. In his own small yet distinctive way Maurice Braun was able, out of a comparable largeness of vision, to create space and color relations not unrelated to the superb formal clarity reached by Czanne."

The article is made more valuable and greatly enhanced by black and white photographs of five of Maurice Braun's paintings, a full page picture of the author at his easel in 1915, several historic photographs, and a selected list is given of some 472 of his known works. The cover of the "Journal" for this issue is in color, a reproduction of the artist's "California Summertime", a scene of the San Diego back country. The issue can be obtained for \$2.00 by writing the Journal of San Diego History, San Diego Historical Society, P.O. Box 81825, San Diego, CA 92138.

Paracelsus Research Society

The above nonprofit institution devoted exclusively to researches in the Hermetic and related fields, has just reprinted *The Alchemist of the Rocky Mountains* by Frater Albertus. (P.O. Box 6006 Sugar House Station, Salt Lake City, Utah 84106, \$9.25.)

Gifts to Library

Point Loma Publications Library has received from Mrs. Gladys Coit of San Diego some 45 volumes of standard theosophical books by H. P. Blavatsky, W. Q. Judge, Katherine Tingley, G. de Purucker, and others; as well as a large assortment of theosophical periodicals, bulletins and circulars. Many of these will be valuable for completing P.L.P. files and in providing extra copies for circulation.

United Lodge Booklets

The stream of these booklets from the Los Angeles U.L.T. press continues unabated. They consist of articles by H. P. Blavatsky and William Q. Judge, selected topically by subject matter and given descriptive titles, mainly from *Lucifer*, *The Theosophist*, and *The Path*. Covering a variety of subjects of great importance to an understanding of the theosophical philosophy, they

form a little library of invaluable information, as the reader may judge from the following selected titles: By H.P.B.: Gods and Elementals; Soul, Life, and Seven-fold Man; The Esoteric Character of the Gospels; "Magic" in Modern Science; Ancient Teachings, Adepts and Yogis; A Land of Mystery; Ancient Science Doctrines and Beliefs; Spiritual Evolution. By W.Q.J.: The Inner Man; Symbols and Keys; Conversations on Occultism, I & II; Mesmerism and Hypnotism; Occultism and its Laws; Thoughts on the Path; Theosophical Adepts; Occult Phenomena. The booklets are each 50c, from The Theosophy Company, 245 West 33rd St., Los Angeles, California 90007.

Seminars at TS (Adyar)

American Section Headquarters

"Dynamics of the Energy Fields" is the title of a seminar at the Wheaton headquarters with Dr. Shafica Karagulla, scheduled for October 21-24. "Philosophy and Science," the title of a proposed seminar with Dr. Fritjof Capra, author of *The Tao of Physics*, Nov. 19-20. "This seminar will deal with the etheric field in diagnosing disease, and will focus on the increasing spiritual perspectives of modern physicists who deal scientifically with energy systems and life-forces of the universe previously only understood by occultists."

News in Brief — Katherine Pearl Kramer, of Westbourne, Hants, England, sister of Ila Barborka, visited Point Loma Publications offices and friends September 22-27, and then for the next two weeks with Geoffrey Barborka and friends in Ojai; Mr. & Mrs. Iverson L. Harris, visit Vancouver and Victoria, Mr. Harris giving talks to the lodges there on September 28 and 29th; Boris de Zirkoff leaves in early December for an extended visit to the international headquarters of the T.S. at Adyar, India, with stop-over in England, and on return journey possibly in Holland and Germany; Theosophical Society International (Pasadena) has opened a Library Center and Bookstore in San Diego, at 1935 Fifth Avenue, under the management of Ray Comerford; Elsie Benjamin, editor of C.F.L. Bulletin and corresponding secretary of the CFL Lodge, Worth, England, will be visiting Point Loma and friends of Point Loma Publications and her relatives December 19-January 10th; Point Loma Publications, Inc. issues Emmett A. Greenwalt's *California Utopia: Point Loma, 1897-1942*.

Chronology of The Mahatma Letters

"I am working on a chronology of *The Mahatma Letters*, as well as one for *The Letters of the Masters of the Wisdom*. This is being done in conjunction with Virginia Hanson and George Linton. If any readers of *The Eclectic Theosophist* have any material or information on this subject that helps clarify and elucidate various passages in the MLs, I would appreciate knowing about these findings."

The above is from Daniel H. Caldwell, 250 West Laguna, No. 17, Tucson, Arizona 85705.

From Letters Received

Clifford Phillips (England) — I am not subscribing further to your periodical, as having turned 78 I am retiring from attempting to correct all the false teaching that still continues after 100 years. Everyone is still attached to their pet teachers and refuse to check with H.P.B. and the Masters . . . I see no reason for you to continue the Point Loma Tradition.

W. R. King, Tyne & Wear, England.—I have been studying as a student of Theosophy for over twenty years, and in response to how the doctrines of Theosophy have affected my life, quote herewith a few 'Theosophical phrases' that have helped me. To meditate on them is to let my spirit soar; to practice them in daily-life is to evoke eternal gratitude to those illumined beings from whom these thoughts emanated: 1. Know thyself. 2. Kill out ambition but work as those who are ambitious. 3. Labor for the sake of the job in hand, not for the hope of reward. 4. Superstition is the greatest evil in the world because it sins against Truth. 5. If your control of thought is right, you will have little difficulty with your actions. 6. Without love all these precepts would not be enough, but with love *all is possible*. 7. And the dewdrop slips into the shining Sea.

Nihila Aldrich, Los Angeles—I have learned so much in this issue of the *Eclectic Theosophist* in what is going on in studies of Theosophy around the world. It does one's heart good to read such wonderful reports. I am studying *The Secret Doctrine*, and this and G. de P.'s books I have found very helpful.

Lorena Humphrey, La Crescenta, Calif.—Mother passed away peacefully in her sleep on September 20, 1977, at the age of 106, having been born in Rushville, Illinois on March 11, 1871. She contacted Theosophy in the early days of this century and has been a student of it all these years. We had cremation with no funeral. We miss her presence in the home but are thankful she is free of the old body and in her own world in the higher spheres . . . Our Theosophical philosophy is such a comfort.

Theosophical Manuals

I love all the Manuals. I think that Edge's *Evolution* will be the first I'll translate.—*Sylvi Kohva, Helsinki, Finland*

Those manuals are wonderful in explaining the elementary doctrines.—*C. C. LeGros, Joplin, Missouri*

CONTRIBUTIONS

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